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The Bombay Guardian.

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WEEKLY REVIEW.

—The present Pope of Rome was ordained a priest of the Church of Rome in 1819 and celebrates his fiftieth anniversary this year. The Queen of England has united with other sovereigns in congratulating him on the occasion. Her Majesty was born in 1819 and will celebrate her fiftieth anniversary within a fortnight. To have congratulated the Pope on the occasion of a birth-day would have been proper enough; but when we consider what ordination in the church of Rome means, how it comprehends in itself all that is withering and fatal in the system, it does not seem a circumstance suitable for the congratulations of a Protestant sovereign. But the law of courtesy overrides the claims of truth in these days.

—This year is also the centenary of the birth of Napoleon and Wellington. Napoleon III. proposes to celebrate the anniversary of his uncle's birth by giving a pension of 250 francs (seven pence a day) to those soldiers who served under the Republic and First Empire. There cannot be many living to receive this magnificent pension. The present Emperor is grieved at the prevailing skepticism and would counteract it in this way:

"The Legislative body will think with me that, at a time when every one complains of the progress of skepticism, it is fitting to reward patriotic devotion and to revive its memory in the present generation. To re-awaken great historical recollections is to strengthen faith in the future, and to render homage to the memory of great men is to recognise one of the most striking manifestations of the Divine will."

—A young mechanic in Nashville, Tennessee, has invented a gun with twelve barrels and breech-loaders, which can be charged and fired by the mere turning of a crank, 27 times in 63 seconds, by which, it is alleged, a regiment of soldiers can be killed in four minutes at the distance of a mile and a half. If this be true then the time is at hand when wars will be impracticable, and men will have to resort to arbitration for the settlement of their international difficulties.

—It is stated that the bridge over the Chenab, for the Peshawur Railway, will need to be three miles long, and will cost a million sterling. The river is not very broad, but is constantly changing its course. If, after the million is spent, one could have confidence in the bridge! But water and sand seem to make havoc of all masonry in this country. Would it not be simpler, cheaper and safer to let the water flow over the railway, that is, to carry the rail by a tunnel under the river?

—The *Times* says:

"When Sir S. Baker, in a conversation with the Viceroy, propounded his views on the question of the Central African slave trade, His Highness expressed his concurrence, and before the Prince of Wales started for the Nile a conversation was held in which the Khedive expressed his desire to have the personal aid of Sir S. Baker in putting an end to the slave trade by the only

means which can be effectual for that meritorious purpose. The wild and savage tribes which infest rather than inhabit the Nile Basin are under various chiefs, who are in constant hostility; but they are not able to oppose a regular force. The Viceroy claims the right to extend his power up and over the whole of the Nile Basin, and there can be no reason to contest it. But in order to establish his authority force will be necessary, and the Khedive has resolved to equip a corps of horse and foot, to provide steamers and boats for the navigation of the Great Lake, and to put Sir S. Baker, with power of life and death, and with *carte blanche* as to *matériel* and *personnel*, at the head of the whole expedition."

Is there no slavery in Egypt? It would be difficult to find a more cruel servitude than that under which the great body of the Viceroy's subjects languish. It would be well if 'the Khedive' could be induced to improve his own government before enlarging his borders.

—'Comic journalism is on its last legs,' says the *Printers' Register*. We are rather glad to hear it. There is nothing more saddening than the desperate attempts of the comic journals to make fun out of everything. Is there anything really of the nature of true humor in putting enormous heads on tiny trunks? The Comic journals seem to think this the principal part of their vocation.

—We learn from the *Indian Mirror* that 'a change is observable in the spirit of worship as conducted in the Calcutta Bralmo Somaj.' And what is this change? In the prayers there is now mention of 'our sins' and an open manifestation of repentance. How strangely circuitous must have been the route followed by these pioneers, if only now, after scores of years, they are coming to the discovery of man's sinfulness!

—The Pacific Railway has been completed, and there is now railway communication between the Atlantic and Pacific oceans. This great enterprise was to have been accomplished in 1870; we next heard that the 4th of July next would see it in operation; we are now surprised by the announcement that it was completed the beginning of this week.

—Four Hindoos, three from Bengal and one from Bombay, besides an Armenian from Calcutta, have just passed the Civil Service Examination in London. Out of 300 candidates only 50 passed. Mr. Shripud Babaji Thakoor is the name of the successful Bombay candidate.

A CORRESPONDENT asks us to insert the following on "Humanity in Heaven":

"Of the high responsibilities of the Christian, I have conceptions wholly beyond my power to express. God, at an infinite expenditure, has redeemed a lost world; and now it is His will that it should speedily be renovated, and brought home to Himself. But He intends doing this through human agencies. By His Son, who was 'the express image of His person,' and in whom dwelt all the 'fulness of the Godhead bodily' the work was begun. He was the Son of man,

He inhabited a human form, and, among men, appeared as man. Passing from childhood—through youth, unto mature manhood—subject to the diversified changes incident to these successive stages in common life, teaching us how to live, 'tempted in all points like as we are, yet without sin,' and, by His vicarious death, purchasing salvation for all mankind, and then, having passed through the portals of death,

"And shown our feet the way,"

He ascended on high. Sanctified humanity had now become glorified humanity; but it was humanity still. Those very feet, that had traversed the streets of Jerusalem and its adjacent villages, and whose every step, as our Exemplar, had been in obedience to the will of His Father, and which were at last nailed to the cross,—those identical hands, which had been extended in ministrations to the multitude, and had so recently washed the disciples' feet, and had yet more recently been extended before heaven and earth and riveted to the wood—that head, pierced with thorns; that body, whose every limb, and fibre, had been convulsed with intenser agony than the mind of man may conceive,—that identical body ascended into heaven. The disciples stood gazing with wonder and awe as they saw that human, yet glorified form borne upward till 'a cloud received him out of their sight.' And, now that the Son of God has ascended, He has not forgotten that He was the Son of man. No. Be it ever remembered, that he hath borne glorified humanity to heaven—

"The dear tokens of His passion,
Still His dazzling body bears."

And there He represents us before the throne of His Father. Yes, man once made in the image of God hath now a representative in heaven."

THE Protestant and the Catholic contrasted, from the point of view of the *Indian Church News*:

"The Protestant sees the Bridegroom received by the cloud out of sight. He is taken away from them, and so in their selfish sorrow, they forget to rejoice with Him, on His return to His Father, in His being Glorified, and Crowned. On the other hand, the Catholic has no such cause for sorrow, he can rejoice with the Saviour in His triumph, for he knows that, though our King has ascended into heaven and sitteth on the right hand of the Father, and will no more be *visibly* present with us till the Last Great Day, yet he also knows that our Lord is still with His Church, that at the bidding so to speak with all reverence, of His earthly ministers, He still comes amongst us in the *very* flesh which before was *visibly* present to the carnal eye, just as really now as then, though now veiled under the form of Bread and Wine, and so only visible to the eye of faith."

The flesh profiteth nothing, said Christ. The Formalist is satisfied with the fiction of Christ's body; the Christian only with the reality of Christ's spiritual presence.

WE have received a copy of an Episcopal "Mandement" or Charge, addressed from Switzerland to the inhabitants of Yercaud in Southern India, by François Louis Bugnion, Bishop of the Church of the Lord. Bishop Bugnion belongs to the Swedenborgian Church. The epistle begins by quoting a compliment paid to his previous missive: "Your new Charge is like all the others, of a most remarkable elegance of

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style, full of truth and useful instructions." The Charge is in French, and the style does not seem to us remarkably elegant; neither do we find so very much that is useful in it. Bishop Bugnion reads a number of the Indian journals, and has extracted all the articles and scraps that speak of danger to the existing rule, of the immorality of European society, of the virtues of the Natives, of the failings and failures of missionaries, of the hopefulness of the Brahmo Somaj movement. He brings in the Bishop of Calcutta, saying: "My dear Indian friends! I can well perceive that you have stronger affections than our European society, and I doubt not that your intellect is even more matured than ours. There is no doubt that you will become the first nation in the face of the globe" (*Indian Daily News*, April 9, 1868,) and he brings in one Harris, saying: "Europe at the present moment is one festering ulcer, offensive to God and abominable to all good men." These extracts are given in English.

THE younger party in the Lutheran Mission to the Coles, have stated their case in the *Friend of India*. The writer says:

"I do not mean to say that those who have hitherto reigned supreme in the Ch. N. Mission were men without gifts or talent, but I maintain (and all those who are really acquainted with the internal condition of the Mission corroborate my statement) that they were highly deficient in those acquirements that are indispensably necessary to the successful management of such an enormous work as a Mission with over 11,000 converts. A man may be a very good Missionary and may be instrumental in collecting thousands of converts but for all that turn out a bad pastor. This has been the case here. Mr. F. Batsch, formerly a schoolmaster and Mr. Bohn, formerly a carpenter, have had the direction of the spiritual affairs of the Mission during the last 6 years and had proved themselves unequal to the task of establishing and consolidating a well organized church, for it is in the character of a Church and not of a Mission that the work of the Lord here must be looked upon now. The great number of converts that have thrown off heathenism during late years are by no means attributable to the personal exertions of the missionaries, for since more than seven years neither of the two above named pastors has visited the Christians in their villages or preached to the heathen, but the fact is the *Koles* are converting each other, *God's Spirit* is irresistibly moving the whole mass to adopt Christianity, and it requires a clear and powerful intellect, a wise and moderate hand yet strong withal, a man well versed in the execution of the duties incumbent on a pastor of such a congregation, to lead and steady such a seething mass."

The *Friend of India* disapproves of the tone of this letter, and promises more light in its next issue.

Meanwhile we learn from the *Indian Church Gazette*, that the Rev. Messrs F. and H. Batsch and H. Bohn were ordained deacons and afterwards priests by the Bishop of Calcutta, April 19, and 434 Native Christians were confirmed, in connection with the S. P. G. The *I. C. G.* says that the greater part of the converts cling to the discarded missionaries who have thus joined the S. P. G. The writer in the *Friend of India* says that Messrs. Batsch and Bohn were disliked by the greater part of their converts. Which of these statements is most correct we shall learn in due time.

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INSPIRATION.

WE have received a long letter from a "Searcher after the True Revealed Religion," almost the whole of which is simply introductory to the following question:

"Is the Bible, comprising the old and new Testament from Genesis to Revelation the word of God—the whole word of God—and nothing but the word of God? Or in plainer terms:—Are the different books comprising the Bible the genuine productions of the different authors to whose pens they are by one common consent ascribed, and as they were originally written by them—from which nothing has been subtracted, or to which nothing has been added, or in no other possible way changed? were all the authors real or reputed, really inspired men, and were their respective productions in all their entirety written under divine inspiration alone? and are there no other books known or unknown, extant or not extant, that are also equally the word of God; and if there be any, what are they, and where are they to be found?"

We reply in the words of Scripture itself: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

Our correspondent will allow us to observe that he embarrasses himself with too many subjects of inquiry at once. Judging from the tenor of his letter, we infer that what he really needs to know is whether God has spoken to man in the Bible; whether there is really there a revelation of his will, a communication whereby we may come to the knowledge of God and obtain salvation from sin and from its fruits. Whether this or that book was written by this or that man may be a matter of some interest in a literary point of view; but it is not essentially connected with the question of inspiration. Of some portions of the word of God we have no positive information who the earthly scribes were; even if we know their names that would go but little way toward making us acquainted with them; but the solicitude of the student of God's word is directed to something more important, namely, to ascertain the mind of God as revealed in those portions. They to whom those portions were first communicated, were deeply interested in the question of authorship; but we have testimony to their divine character that they had not; the testimony, for instance, of fulfilled prophecies; the testimony of Christ.

The writer of these remarks was brought to recognize the Bible as a revelation from God by Paley's Evidences; but it was some time after that before he perceived the inspiration of Scripture. The very arguments used so successfully by Paley to show the truth of the history contained in the Gospels, seemed to him for a time to militate against the idea of inspiration; the substantial agreement of the narratives amidst variety in details, while it showed non-collusion, seemed to preclude the idea of inspiration. But this he afterwards found to be an error; and a close examination of the details showed at once the mutual independence of the writers, and their dependence on a guiding omniscient Spirit. But the point we draw attention to is that it is not necessary for a man to obtain proof of the complete verbal inspiration of everything

in the Old and New Testaments, before receiving the Bible as the word of God, making known the way of salvation.

The passage which we have quoted from Paul's Epistle to Timothy, tells us that the word is inspired; it does not speak of the writers but of the writings; these were God-given; and to the multitude of questions that might be raised, the Apostle answers that they are God-given in such a sense that they are profitable for doctrine, for reproof, for correction, for instruction in righteousness. By means of them the sinner is reproofed, made acquainted with himself, with his sinfulness and demerit and need; made acquainted with God, his character, his will, his purposes,—made acquainted with all essential doctrines bearing on the subject of salvation; is furnished with the guide that he needs in order that he may serve his generation and glorify God; is inspired in such a sense that the man of God, the man who is reconciled to God and desirous above all things of living for him, may be thoroughly furnished unto all good works. In order that the Bible might be this, it was not necessary that the writers should be raised above humanity, made angelic, made infallible; nor was it necessary that the copyists should be made incapable of committing errors. All that was necessary was that the Scriptures of the Old and New Testament should be preserved from errors of a misleading character; or, if such crept in, that we should be furnished in Scripture itself with the means of correcting them.

And as there is nothing else, professedly a revelation, that corresponds with that in the Bible, it follows that evidence of the truth of this is equally evidence against those.

Our correspondent says he has been seeking long and painfully and vainly. Speaking from our own experience we can say to him that the heart is exceedingly deceitful, and succeeds in persuading itself that it is perfectly candid when it is not. Christ says, If any man will do my will the same shall know of the doctrine whether it be of God or whether I speak of myself. Let there be a thorough readiness to do the will of God whatever that will may be, whatever it may cost, and the seeker will not be long in finding. As there are chains of prejudice so there are fetters of indecision, and many among us are effectually bound by these. Instead of acting in view of the evidence before them, they are frightened at the thought of possible contingencies.

There are many who, while they seek, or profess to seek, have a complacency in their doubts. They fancy that it is the token of a superior mind to cherish doubts; to be dissatisfied with that which satisfies the multitude around them; to reject as inadequate what others regard as from heaven. As some men delight in extraordinary feats of prowess, so these fancy they are looked up to with admiration by most people because of their daring skepticism. It is needless to say that God has not promised to show his truth unto such.

CHRIST'S VERITIES,

OR

THE "VERILY VERILYS" OF OUR LORD.—XXVII.

"Verily I say unto you, All sins shall be forgiven unto the sons of men; and blasphemies wherewithsoever they shall blaspheme: but he that shall blaspheme against the Holy

Ghost hath never forgiveness, but is in danger of eternal damnation." Mark III. 28, 29.

The object of our Lord in this statement is not to lay down the law concerning the forgiveness of sins, but to declare an exception to that law.

We have abundant testimony in Scripture to the fact that God forgives the sins of those who, repenting, believe on Christ the propitiation for our sins and for those of the whole world. Whosoever will may take of the water of life freely; his faith suffices; none shall be cast out. It being made so certain that no believing suppliant shall be rejected, we infer that the thing which hinders the forgiveness of those who sin against the Holy Ghost, is something which hinders their coming to God with a contrite and believing heart.

One possessed with a devil, blind and dumb, had been brought to Jesus. Mere blindness is in itself a terrible calamity; to be without this godlike faculty of speech, is to be but a fragment of humanity; how much greater the eclipse of mind, the extinction of the moral and rational powers; above all when this is caused by the presence of an evil spirit, an unseen and deadly foe encamped in the very citadel of your being, and using what faculties are left to you for the purpose of warring against you. But imagine all these calamities in one, and what a fearful combination of miseries, what accumulated trophies of destruction. It is like a triumphal pillar made of the molten cannon won on many battle-fields. Satan seems to have been permitted to show how near to chaos he could bring the wonderful essence which God created in his own image. But the fiat of Jesus annihilates the manifold shackles in which Satan had bound his poor prisoner. He opens his eyes upon this beautiful earth, the blue of heaven, the clouds and the mountains; the portals of hearing are thrown open that the sounds of animated nature may enter in and submit their report; his understanding awakens; love, joy and hope spring up in his heart; a harmony reveals itself between his being and the whole exterior creation; it lives to him and he to it. Not more wonderful was the divine power which in the beginning formed man out of the dust of the earth. But it would seem that there is a depth of unbelief more profound and impenetrable than the deep dungeon from whence this poor demoniac had been delivered. The Pharisees witnessed the sublime deliverance. They did not dispute the reality of the miracle. Gladly would they have done so, but the facts were patent, stubborn, unshunnable. That the man had been an utter ruin, blind, deaf, possessed, could not be gainsaid; that he now saw, heard and reasoned, was manifest to all; that this prodigious transformation had been wrought by the simple word of Jesus, no one could deny. They fully conceded all this, and their testimony is available for the skeptic of this day. But they took their stand upon something that a modern skeptic would be the first to laugh to scorn. They said: This fellow doth not cast out devils but by Beelzebub the prince of the devils. Such was the explanation given by those who claimed to be the authorized interpreters of God's word and providence, and who were looked up to by the people as really empowered to adjudicate in matters of religion. They said to the people: This Jesus is a vile impostor; professing to be of God and to be clothed with

power from on high, he is an emissary from hell, a legate from the realm of darkness, and the power that accompanies him is the power of that arch-enemy of God and of all righteousness, Beelzebub. The work you have seen is Satanic; and this man Jesus is nothing but Satan in a human form, the incarnation of all wickedness seeking to beguile you into the idea that he is from God.

Jesus, with infinite condescension, replies to these abominable charges. In his reply he says (Matt. XII. 28) 'I cast out devils by the Spirit of God.' These words give us a clue to the meaning of those which we have placed at the head of this meditation.

He distinguishes between the Son of Man and his works, and the Holy Ghost and his works. He might be viewed as a mere man and there might be criticism of his conduct with reference to its blameworthiness or praiseworthiness. We know indeed that he was God manifest in the flesh; that in him was all the fulness of the Godhead bodily; that the Spirit of God was concerned in all that he did. But this was not and could not be understood, at the first. He came in the likeness of sinful flesh; it was gradually shown to men wherein he differed from sinful humanity; his purity, his moral perfection, his divinity came gradually to light. And just according to the fulness of the revelation was the responsibility of those who witnessed it. He teaches the Pharisees and he teaches the men of our own time that there is in and through him a manifestation of the divine power and glory so bright and unequivocal, that whosoever shall sin grievously against his own convictions by attributing this manifestation to a spirit of evil, sins away his own hope. Such a man may be an unbeliever with regard to diabolic agency; no matter; he assigns to the work of Christ the basest origin with which he is acquainted.

For we are plainly taught that man is absolutely dependent upon the Holy Spirit for salvation. Only this divine Spirit can regenerate him, can inspire him with saving faith, can give him victory over sin. To blaspheme against the Holy Spirit is to refuse to know the Spirit in those acts by which He most signally reveals himself and by means of which he is seeking to make an avenue to our heart. Before He enters the heart of the sinner, he displays his divine and beneficent power in one way or another, but in a way well worthy to inspire the sinner with faith and lead him to fling down the drawbridge that this glorious person may enter in. But where these bright and worthy tokens are shown to a man, and the only response is calumny, contempt, hostility, then the sinner breaks down as it were the bridge by which his Deliverer might have come to him.

In order that those who are now alive may get the full benefit of the instruction contained in this passage and be on their guard against the hope-destroying sin here spoken of, it is necessary for them to consider what special displays of the power and grace of the Holy Spirit have been made before their eyes, and give heed to the appeals thus made to their faith. There is a Holy Ghost; this world is the theatre of his operations. Have you noticed his work? among your acquaintances are there those who were once ungodly, spiritually blind, religiously dumb, dead in trespasses and sins, who have been transformed into self-denying, humble, godly, loving followers of Jesus, fruitful branches in the

true vine? If so, how have you treated this mighty operation of the Spirit of God, this appeal to your faith made by a divine Spirit? Harden not your heart against the 'Verily, verily,' of him who is alone competent to pronounce concerning forgiveness, since it is only through him that forgiveness comes to any.

NOTES FROM AN INTERLEAVED BIBLE.

PSALM CXIX. 1. Undeified: perfect, in the original. They are blessed whose walk is in perfect conformity with the will of the Lord. The reason why so many fail to find what they expected in religion, is their imperfect consecration. They stop short of God's mark: do not give up all their will; surrender not their Isaac.

8. The 'not utterly' here would be better rendered by 'not at all.'

11. It is when hidden thus in the heart that the word becomes most manifest. It must reach the very fountain of life and purify it, then shall the whole man be its exponent. This is the effectual way of disseminating God's word. 13.

14. There are those who even in this day can bear this testimony.

16. If we forget not his word he will not forget ours.

18. More wondrous things than the servant of Elisha saw. In the word we may see what he saw and more; so that we may boldly say, The Lord is my helper. Not angels, nor saints, nor chariots of fire, but the Lord of hosts himself.

26. Confession; faith; prayer; obedience.

27. In every verse this Psalm recognizes it as the believer's privilege to come directly to God and to be taught of him.

29. All that differs from God's law is falsehood. He is a liar who substitutes his own 'intentions' or speculations for the truths set forth in God's word.

32. This enlargement of heart or spiritual liberty is obtained when we know the love of God in Christ. Constrained by this, we run the way of his commandments, delightedly.

36. No man can serve God and Mammon. Where our treasure is there will our heart be.

37. We are responsible not merely for the government of our hands, feet, tongue, but of our eyes.

40. Some long only after the promises; the Psalmist longed after the precepts also. Love delights in service.

43. Utterly: at all.

44, 45. The perfect law of liberty.

48. My hands will I lift up: an act of consecration.

49. The hope inspired by God's word is hope caused by him, and which he is therefore certain to fulfil. The fear in 38 is not opposed to the hope here; different aspects of the same thing. Hoping in God's mercy we fear to displease him. Many imagine they hope in his mercy, who have merely a presumption of immunity. To sin without being punished is their heaven; it is not God's.

52. Of old. They have stood the test of ages. Their value is cumulative.

60. Delay is disobedience.

61. When deprived of earthly treasures, I forgot not how rich I am in God, and how secure that wealth. My pocket Bible takes the place of my pocket-book.

62. Thy righteous judgments. Righteous because they lead to righteousness. Express love and truth. Because thou hast given me a heart to know thee in thy judgments, to take them instead of my own. It is well when sleeplessness leads to thankfulness.

63. The mark of a true Christian; all Christians of whatever name his companions. This is true Catholicity and there is none without it. This verse would be a good motto for an Evangelical Alliance.

Epitome of News.

SATURDAY, MAY 8, 1869.

—*Overland Mail:* April 16: The Dublin Church Conference has met, and will not depart from the programme to protest against the Government Bill and adjourn.—The Hudson's Bay Company has adopted Earl Granville's terms for the surrender of

territory to the Government.—Sheward, the Norwich murderer, has made a further confession.—The two Admiralty clerks charged with obtaining money under pretence of securing the acceptance of a contract, have been sentenced to eighteen months' imprisonment. Mr. Dickens has been entertained at a banquet in St. George's Hall, Liverpool.—The prospectus of a new Russian Four per Cent. Loan of eleven million pounds has been issued.—The Junior Carlton Club has been greatly damaged by fire.—Mr. M. Costa, the eminent musician, has been introduced to the Queen, and received the honour of knighthood.—A telegram from Rome states that the Queen of England was among the Sovereigns who congratulated the Pope upon the fiftieth anniversary of his ordination.—Amongst the deaths recorded this week are the Earl of Radnor; Major-General C. Blood, late Bombay Artillery; Colonel Boulderson; Lieutenant Colonel J. Davies; Major Gilley; Captain J. Colquhoun, Madras Staff Corps; Colonel W. H. Vickers; Rev. W. Sturrock, Bengal; W. Mansell, Bengal Medical Establishment; and Mr. G. Druce, Q.C.—It was revealed on a recent application at Westminster, for a return of the deposit-money paid in respect of the appeal against Mr. W. H. Smith's election, that the costs of hearing the petition had amounted to about 10,000*l*. The Court of Common Pleas in Ireland has decided that Mr. Weguelin was responsible for the bribery at Youghal before the dissolution of parliament, and that his return was thereby vitiated.

—The following telegram from Sir R. Alcock, Pekin, March, 30, was read in the House of Commons:—"At Yangchow, Formosa, and Swatow entire security and improved position. From all the ports accounts received of the restoration of order and peace. Lord Clarendon's instructions of Dec. 30 communicated to the Prince Kung, Consuls, and Admiral. The best understanding exists with the foreign body at Pekin. No more cause for anxiety at any point. Our relations have never been more satisfactory."

—An important discovery of old Scottish coins was recently made in a field near Prestonpans. There were in all 114 coins, chiefly silver, dating from the reign of James III. to that of Mary. The coins were lying in a heap, as if they had been originally in a bag. Among them was a gold noble of the time of Mary. One of the silver pieces had been struck in commemoration of Mary's marriage with the Dauphin of France. It is dated 1558.

—The rector of East and West Anstey, the Rev. G. P. Norris, has just died in Cornwall at the age of seventy-eight. He was instituted to the rectory in 1816, but during the period of fifty-two years he dwelt among his flock for eighteen months only.

—The heirs of the late Baron James Rothschild, of Paris, have, it is said, now an exact estimate of his wealth, which, at 5 per cent., would produce an annual income amounting to nearly three and a half millions sterling.

—The *Levant Herald* makes the announcement that Miss Burdett Coutts has proposed to provide Jerusalem with an efficient system of water supply at her own cost, and says the scheme which embodies the details of her munificent offer has been laid before the Council of State. A preliminary report of the section to which it has been referred has (the *Herald* adds) been made in favour of some features of the proposal, which will probably be accepted in its entirety.

—Mr. Wells, an American aeronaut, at present in Rome, has made a trial trip in a balloon on the Montgolfier principle. The balloon was inflated at 9.30 A.M. with the smoke of hay and wood, in the Villa Borghese, and Mr. Wells ascended successfully to a short distance from the earth, to which the balloon was moored by ropes held by men below, according to the orders of the Director of Police, Monsignor Randi. But impatient of such leading-strings, Mr. Wells cut the tow-lines, and soared off like an eagle escaped from a cage, leaving the astounded police gazing up at him, and affording an unexpected spectacle to the inhabitants of the city. At 6.45 he descended safely near Benevento, about 40 miles north-east of Naples, and 120 from Rome as the crow flies.

—From Burke's *Vicissitudes of Families* we learn that a descendant of the Plantagenets was a short time ago living as a labourer at Kettering. The grand old kingly name has been shortened to Plant. The descendants of another Royal stock, the Earl of Kent, sixth son of Edward I., are to be found in very humble occupations. One was a butcher at Hales Owen.—Mr. Joseph

Smart; the other, Mr. George Wilmot, kept the turnpike-gate at Cooper's Bank, near Dudley. Another descendant of a Royal line was to be found a short time since in Mr. Stephen Penny, the late sexton of St. George's Hanover Square, who came of the blood of the Duke of Gloucester, fifth son of Edward III.

—An extraordinary meteor was seen in Cumberland on April 3. The time of the appearance was between four and five o'clock in the morning. The meteor first appeared in the north-east part of the sky, and took a rapid course to the south-west, and then seemed to burst with a force which caused violent vibrations in the air. Some persons who saw it describe the meteor as a large ball of fire; others consider it was more like a "pillar of fire." While it was careering through the heavens the sky was brilliantly illuminated, and when it burst the noise was like thunder, and wakened many people from their sleep.

—The captain and missing crew of the Italian barque, the "Pellegrina Madre," are reported to have arrived safely at Moulmein.

—*Pall Mall Gazette*, "Mr. Reverdy Johnson, at the Annual Festival of the Royal Asylum of St. Anne's Society, said that if the recollection of scenes in this life be permitted us hereafter one of his fondest memories would be the festival dinner of which he had just partaken at the London Tavern. Mr. Johnson in heaven dreaming of the cuisine at the London Tavern must be a delightful object of contemplation for the proprietors of that hostelry.

—*Good Words*: "It is very significant to observe in speeches delivered in Parliament, that the greatest orators speaking on the most interesting subject, cannot keep up the interest and attention of their audience the moment that they begin to read out a quotation. What an argument this is for extemporary preaching!"

—Government have issued an order that for the purpose of preventing distressed Europeans from being positively without food and shelter, the Police Commissioner may give relief to the extent of six annas worth of food per diem, and shelter in a police chowkey, to any destitute person applying for assistance at the Mazagoff Police office.

—The Gwalior correspondent of the *Delhi Gazette* was wrong about the prevalence of cholera there.

MONDAY, — MAY 10.

—*Pioneer*: "The Darjeeling Municipality has rejected the Simla system of conservancy in favour of a plan devised and about to be patented by Mr. Gilbert Hickey. This consists in *carbonizing* all station refuse in retorts constructed for the purpose. With the gas produced he proposes to illuminate the station; while the refuse in the retorts will be most valuable manure."

—*Reuter's telegram*; Florence, April. 22: Count Cambray Digny has issued his Budget for 1876. This budget shows that there has been a steady and progressive increase in the revenue of the country since 1867, and a steady decrease in expenditure since the same time. It also promises that no new taxes shall be levied and that forced currency shall be abolished after 1873.

—*Times of India*: "Among the engineering difficulties to be overcome in connection with the construction of the Lahore and Peshawar Railway, the most formidable are the bridges over the Ravee, Jhelum, Sohan, Herat, Indus, and Chenab, especially the bridge over the last-named river. Both banks of the river Chenab are sandy, and the current constantly changing its bed, so much so, that it is said that only a few years ago this river ran under the town of Goojerat, from which it is now more than ten miles distant. It was computed by Colonel Alexander Taylor, of the Engineers, that for miles the left bank of the river would require masonry work to keep the river in its present course, and that the bridge would be a little short of 3 miles in length. The estimate for this gigantic structure, which, when completed will be the largest bridge in the world, was a million sterling.

—*Times of India*: "The following extract from a letter from Abyssinia, written in February last, shows what the political situation was at that time:—

"Kassa holds Tigre, but peace will probably be kept between him and Gobazye, who is now at Baba Dalanta opposite to Menlek who is encamped near Magdala. The fate of Abyssinia may again be decided there; but, I believe, not by a battle. I expect they will make an arrangement,

making the Beshilo their frontier line. If Gobazye settles matters there, he may come to Tigre, but there are many rebels in Begemeder and Dembea, not very powerful, but sufficiently so to force him to look after them."

—*Homeward Mail*: "The clauses in the Indian Income Tax Bill that compel payment of the tax on small incomes will, we fear, be found to press heavily on those who can ill afford to pay, and who feel most severely a direct tax. Twelve shillings out of a yearly stipend of fifty pounds, as stipulated for by the first clause of the schedule, is something far more serious than 10*l*. from a princely income of 11,000*l*. These, however, are the proposed rates of payments."

—*Pioneer*: "The river Beas, we are told, has at last been coaxed into a course beneath the bridge provided for it. Not so the Sutlej, which has resisted all devices to win it to the right path. In consequence it has been found necessary to lengthen the dimensions of the bridge—at present thirty-six spans, if we remember rightly—by the addition of twenty more, which have been ordered from home."

—*The Mitrodaya*: "The sacred intercalary month of the Hindoos has almost drawn to a close. It is reckoned by the orthodox Hindoos as a season of sanctity. On account of the defective method of astronomical calculation adopted by the Ancient Brahmans, they are compelled to add one month in every three years in order to keep all the seasons of the year in consonance with the revolutions of the sun. This additional month is known by the name of 'Purshotam Mas' or 'the month of God'. It is well known to all that among the Hindoos every science, art and natural phenomenon is connected with some religious dogma or other. There is nothing which is not traced to divine origin or placed under the immediate superintendence of a deity. This month has its ruling genius in deities known in Hindu Mythology by the name '*Lakshmi Purshotam*.' The usual forms of Hindoo charity are specially recommended in this month. It is believed that every act of religious charity or what is technically called among them, *Dharm*, performed in this month yields a hundred fold reward. The Brahmans of the present day have turned this belief entertained by a large class of devout Hindoos to profitable account. There are large feasts given to these crafty priests every day of this month. Gifts of money, gold, jewels, clothes, fruits and other corns are abundantly made. It is in fact the harvest time of these priests."

—*Same*: "The Brahmans have given out that at Worlee near the main-gutter, *Shiv ling* or Mahadev have sprung out of the soil. They have collected a number of round stones and placed on their head sandals, rice and flowers. The ignorant and fanatic Hindoos go by thousands to see these stones, changed into Shiv Lings by the crafty Brahmans. The Brahmans flock there in numbers and satiate their cupidity by extracting money from the bewildered fanatics. There is another trick recently put forth by Brahmans which surpasses all others in conception. The Bhoshwer tank filled with dirty water is as usual being emptied. The main gutter passes by the tank. A small spring evidently from the gutter water, has burst forth from a small crevice in the flight of steps leading to the tank. The Brahmans saw it and have given out that the *Sacred Ganga* has burst forth in the Bhoshwer tank to save the souls of Hindoos. The people believe it to be true and drink the stinking water by thousands. What blind superstition is still reigning in the hearts of the masses is quite evident from this. We wish our young educated natives would set their soul to expose these impostures and bring the poor and ignorant people to their senses."

Will the young educated Natives listen to this appeal?

—*Friend of India*: "The Madras Mussulmans celebrated the Mohurram by a fight in the Black Town, in which sixty combatants were engaged. The police succeeded in arresting seven of the rioters, five of whom were sentenced to fourteen days' imprisonment, and two, who were convicted of assaulting the police, to a month's rigorous imprisonment."

TUESDAY, — MAY 11.

—*Times of India*: "The Ameer Shere Ali arrived at Jellalabad on the 27th ultimo. His Highness has therefore passed safely through the Khyber, and is now, in all probability, in Cabul. He appears, however, to have been, from the day

of his departure from Peshawur, master of the situation as far as the Afreedees are concerned. He had left 700 of his followers at Jamrood on his way from Cabul to Peshawur; and on returning, found encamped along with them, about 1,500 traders, merchants, pilgrims, and their followers, awaiting the protection which travelling with his party would afford them against the depredators of the Pass.

"Just before leaving Peshawur, His Highness sent a telegram to the Queen, acknowledging in fitting Oriental terms, the splendid and heart-gratifying hospitality and consideration with which he had been received in India by Her Majesty's Viceroy, and all Her Majesty's Indian officials.

"The telegraphic reply of the Queen was prompt and expressed Her Majesty's pleasure on learning the Ameer's satisfaction with his reception, and something like a confident hope that thenceforth sincere amity would exist between the Ameer and his subjects, and Her Majesty's Indian Government. The telegram reached the Punjab a day after Shere Ali had entered the Khyber; but its contents overtook him at Jamrood."

—Judge Moroba Canoba has taken leave of the Small Cause Court. He has applied for his pension.

—Mr. Russell Aitken has received an address and a handsome silver cup from his subordinates on occasion of his quitting the office of Executive Engineer to the Municipality. It is gratifying when a gentleman at the head of a department succeeds in winning the confidence and regard of those who are under him. Too many seem to think this a matter of little consequence.

—The Government of India to the subordinate Governments: "I am directed to request that the Government of India may be informed whether any, and, if so, what arrangements are in force on the railways subject to the control of the Government for the provision of carriages or compartments for the separate and special use of native females of the upper classes of society desiring to travel by railway."

WEDNESDAY,—MAY 12.

—We hear (says the "Mofussilite") that the passengers by the evening train, on the 4th, from Gazeeabad to Umballa had a most unpleasant time of it. The bedding of one caught fire, another woke up nearly suffocated by the smoke, and it is providential that some ladies were not burnt to death. The calls for the guard were most vociferous: fortunately he came to think something was wrong and had the train stopped, thereby giving the opportunity of extinguishing the many small fires from the sparks which might otherwise have burst into open flames.

—The correspondence between Great Britain and the United States has doubled in five years.

—*Times of India*: "Norton's tube wells are gradually finding their way up-country. A few sets are being put in order at Nagpore, for use, we believe, between that city and Jabulpore. A successful experiment with a couple of them was recently made at Nagpore, when water was obtained at a depth of 40 feet."

THURSDAY,—MAY 13.

—We have read with much pleasure in the *Times of India* an admirable review of a very objectionable book published at Lucknow by Emmanuel Bonaria, entitled *Contributions to Christology*.

—It will, says the *Madras Mail* of the 7th instant, be just thirty years to-morrow since Mr. William Macnaghten, on behalf of the Government of India, installed Shah Soojah in the Balla Hissar of Cabul, and since the Shah instituted an order of knighthood in honour of the great occasion. Thirty months subsequently Sir William Macnaghten, Baronet, Governor Designate of Bombay, was cruelly murdered by Akbar Khan, a half-brother of Shere Ali, our late guest.

—*Pioneer*: "We are assured by a naturalist friend that the wasps in these parts are at present suffering from a curious epidemic. Almost every wasp will be found on examination to be afflicted with parasites, which may generally be seen with the naked eye crawling in and out from beneath the scales a little above the sting. After a time the lower part of the body becomes discoloured, and premature death, it is believed, ensues."

—*Times*: "The increase in British steam tonnage during 1867-8 more than equals the entire mercantile steam tonnage of France, notwithstanding the many and increasing highly subsidized French lines."

—A fire broke out yesterday in the Manockjee Petit Spinning Factory, Tardeo, which did some damage before it was got under. It seems to have originated in spontaneous combustion.

FRIDAY,—MAY, 14.

—Colonel Goldsmid reports the completion of the aerial line of telegraph from Gwadur to Charbar. Mr. Walton anticipated that the entire line to Jask would be completed by end of June.

—We are startled this morning by the announcement that the bust of Lady Frere in the Victoria Gardens has been found broken to pieces. Rs. 200 is offered for the detection of the offender.

—*Sind paper*: "Latest accounts represent Menilek and Gobayze, who had been threatening each other from the south and north side of the Beshilo respectively, as having now come to terms, as it was expected they would do, and Gobayze was, therefore, returning to Debra Tabor. Workait, who has long claimed to be Queen of the Wullo Gallas, was present with her champion Menilek, and her younger, more powerful, and more popular rival Mastyat, was with the Wakhshum. Ali Faris, the old hereditary chief of Yedjou, still held his own."

—*Indian Mirror*: "The quantity of public lectures seems to be growing in Calcutta with the advance of heat in the thermometer. The subjects are as heterogeneous as the speakers who deliver them. We have got 'China and the Chinese,'—'Nationality and Imitation,'—'Life of Newton,'—'The Life of Muttly Lall Seal,' &c. &c. All this demonstrates one principle, namely, the intense activity which is the principal feature of the native mind at the present time."

—*Same*: "We are informed that the managers of the Calcutta Brahmo Somaj are circulating among the various Mofussil Somajes copies of an anonymous pamphlet embodying false and groundless insinuations against the character and creed of a leading Brahmo."

—A diamond worth £25,000 is said to have been found in South Africa.

—Deaths last week, 422. By small-pox 81.

WHAT IS SANCTIFICATION, OR CHRISTIAN PERFECTION?*

(Extract from "Sanctification Practised. A Book for the times.")

By REV. J. BOYNTON).

THIS is a perplexing question to many, even in the Methodist Church; but we apprehend that the difficulty arises from a want of understanding of the subject, rather than from any darkness or mysticism involved in the question itself. Sanctification, or perfection, is taught in the Bible as a Christian attainment. If so, what is it? We propose to state what we understand to be the biblical and Wesleyan view of the subject.

Sanctification, in its literal signification, means to set apart, or to dedicate to a given purpose. Sanctification, we understand to be a state of grace, which implies the whole heart and life devoted to God. It is not absolute perfection; no one but God can be perfect in this sense. It is not angelic perfection; that is, it is not the perfection which characterises the angels around the throne of God. It is not Adamic perfection; that is, it is not that degree or state of perfection which our first parents possessed before the Fall. But it is Christian perfection; and by this we mean, "nothing more or less than perfection in love." This is as Mr. Wesley understood and taught it; and this is as it is taught in the "Discipline" of the Methodist Episcopal Church. Look at the question propounded to every minister, before he is received into full connection in an Annual Conference. "Have you faith in Christ?" "Are you going on to perfection?" What state of perfection is here meant? The next question will show: "Do you expect to be made perfect in love in this life?" (See Methodist Discipline; pp. 81, 83). Not, Do you expect to be made perfect in wisdom? Not, Do you expect to be made perfect in practice? For we cannot expect to be free from infirmities and errors in this life. The very best of men are liable to err in judgment; and errors in judgment may lead to errors in practice. The question is, "Do you expect to be made perfect in love in this life?"

* [This extract is published by request. We lately stated our own views on the subject. Ed., B. G.]

That is, do you expect to arrive at that state of perfection in this life, when "your love shall be perfected in Christ Jesus," when love shall possess and rule your hearts, and when love shall be the ruling, governing principle of your life and actions? The candidate answers, "I do." Thus we see every member of an Annual Conference has said that he "expected to be made perfect in love in this life." Those that have attained to it are sanctified, holy men of God. O God! multiply the number. . . . As we wish to be clearly understood and to lead the reader, by God's help, to this high state of grace, let us illustrate. Now, dear reader, we will say you are converted; you can point to the "sacred hour, the hallowed spot, when first you felt your sins forgiven." Oh what a blessed change came over you! your burden of guilt then rolled off; God's anger was turned away, and you enjoyed the comforting influences of the Holy Spirit: then you could "sing with the spirit, and with the understanding also:—"

"Oh how happy are they
Who their Saviour obey,
And have laid up their treasures above!
Tongues can never express
The sweet comfort and peace
Of a soul in its earliest love."

How warm and glowing was your love to God and man! How strong was your hatred to sin! How strong was your determination never to sin again! How you imagined your troubles were at an end! But, alas! How sadly have you been disappointed! It was not long after your conversion, ere you found some of the remains of carnality in your heart. You had faith; but, oh, how you were troubled with unbelief! You had humility; but it was mixed with pride! You had devotion to God; but, alas, how much selfishness! You had love to God; but it was mingled with an undue love of the world! Your purpose was to be a Christian at all hazards; but you found "a law in your members, warring against the law of your mind." When you would do good, how much of "evil was present with you"! In short, deep as your sincerity was, pure as your purposes were, there were "seeds of sin" "roots of bitterness," still remaining in the heart; these were ever and anon springing up, marring your peace and enjoyment, hindering your progress and usefulness in the divine life; and how often have you felt to cry, Who shall deliver me from these things! Now, when you are sanctified, you will be "cleansed from all unrighteousness." "Sanctification" said the sainted Bempster, "implies the propensities to sin eradicated." Hence, when you are sanctified, all these "seeds of sin," these "roots of bitterness," are removed; so that you have faith without any mixture of selfishness; love to God, with no undue love of the world. All anger, malice, envy, in short everything that is opposed to God and man is rooted out. Then, and not till then, do you "love God with all the heart, might, mind, and strength, and your neighbor as yourself."

When the heart is thus cleansed from sin, and filled with love, its fruit will appear. We shall then manifest our love to God by living daily, hourly, and momentarily in a manner accepted of God through Jesus Christ. We shall then exhibit our love to man by "doing unto others as we would have others do unto us." We may further illustrate this subject in this way.

The Saviour said, "Blessed are the pure in heart." David prayed, "Create in me a clean heart, O God! and renew a right spirit within me!" When is the heart clean and pure? When we have broken off from our outward sins merely? Is it clean when there are any "roots of bitterness" remaining therein? A lady goes into her garden, and finds that a noxious weed has sprung up and has spread all over her flower-bed, upon which she has bestowed much labor, and the flower-roots are so choked that they are dying: she goes to work and cuts off all the branches of this weed just below the surface, so that the bed looks perfectly clean. But is it clean? Let us see. After the lapse of four weeks, the lady returns, and she is surprised to find the bed again covered with this same noxious weed. She says, "How is this? I cut all the branches of this weed off, and the bed seemed to be clean; but here it is again, covering the whole bed, and choking my flowers. What shall I do to get rid of this weed?" Why, you would tell her to take all the roots, and every fibre of a root, out of the earth. You would say, while any of these remain, they will be springing up; and the weed will appear on the surface, and the growth of the flowers will be

hindered. So it is not enough that we are converted, that the propensities to sin are restrained merely, as they are in regeneration; but they must be eradicated, as they are in Sanctification, when, by the blood of Christ, we are "cleansed from all unrighteousness." It is when we are "cleansed from all our filthiness, and from all our idols," that we are "clean;" it is when we are "cleansed from all filthiness of the flesh and spirit," that we "perfect holiness in the fear of the Lord." This is CHRISTIAN PERFECTION! THIS IS PERFECT LOVE! Yet, as we have above remarked, this state of perfection does not imply freedom from error: the purposes, the aspirations, the desires, and the affections of the heart, are all pure; the will of the creature is lost and swallowed up in the will of the Creator; but, as we are not perfect in knowledge and wisdom, we may err in judgment, and this may lead to errors in practice. But mark, if a sanctified Christian errs in practice, it will be owing to an error in his judgment, not to an error of the heart; nothing but love dwells in his heart. Neither does this perfection in love imply that there is to be no farther advance or growth. The sanctified Christian through life, and through all eternity, will be constantly advancing in the knowledge and the love of God. I know that some say they cannot understand how any thing can be perfect, and still advance or grow in its perfection. Go into the forest and behold that beautiful tree, whose roots shoot deep into the earth, and whose top is reared in heaven. That tree is perfect in all its parts; yet, as long as it lives it will grow. It is a perfect tree to-day; but, twelve months from now, its roots will shoot deeper, its branches will ascend higher, and its trunk will be larger than now. Thus it is all the time perfect, yet continually advancing in its perfections; so the sanctified Christian is perfect in love; he has arisen to the "stature of a perfect man, in Christ Jesus;" still, as the tree is constantly growing "so he is continually growing up into Christ the living head." Neither does this great blessing imply that its possessor no longer feels the need of the application of the merits of Christ's death, and of His constant intercession: the fact is, no other class of believers so deeply feel the need of these, as do those who have experienced and who enjoy the blessing of perfect love. You, my reader, who are regenerated only, will bear witness, that it is when you live the nearest to God, when you enjoy the most religion, that you the more clearly see your own sinfulness, and your utter helplessness out of Christ; and hence it is, when you are living the nearer to God, that you the more clearly see your constant dependence on Christ. Well, they that enjoy full redemption, or perfect love, more than all others feel to cry,—

"Every moment, Lord, I need
The merits of thy death."

And they who thank God, are enabled to say,—

"Every moment, Lord, I have
The merits of thy death."

Oh, what a sinking out of self into God! Oh, how clear and how sweet the witness enjoyed by the perfect believer that he is wholly the Lord's! that "The blood of Jesus Christ cleanseth him from all sin;" that "He dwelleth in God, and that God dwelleth in him." Dear reader, that you may soon lay hold of this blessing, and enjoy this witness, is the fervent prayer of the writer.

CAUSES OF THE REFORMATION.

(Extract from a Lecture by Rev. M. Hobart Seymour.)
I must ask the indulgence of this audience while I endeavour to illustrate how these issues acted on the public mind, and created a public opinion and a public desire for a reformation of religion.

(1.) The Bishops of Rome in those days aspired to the position of the old Emperors of Rome. They claimed authority and supremacy over all Churches and over all States, in all things connected with religion. They seem to have forgotten the plain and significant fact that our blessed Lord Himself—the Great Head of all Churches and all States, when He laid the foundation of the Church—the King of kings and Lord of lords—was Himself, from the manger to the cross, the subject of the Roman Emperors—that He acknowledged His subject state by paying tribute to the imperial officials—that He gave His commandment that all His people should render unto Caesar the things that were Caesar's, while we render to God the things that are God's. And

when brought before the governor, who was the representative of the Emperor, He distinctly stated that His kingdom was not of this world—that He had no soldiers to fight for Him. And He imposed the same law on His Apostles, "The kings of the Gentiles exercise dominion over them, and they that are great exercise authority upon them; but it shall not be so among you." Now, if the Lord Jesus Christ, the Great Head of the Church, was able to proclaim the blessed Gospel, was able to enunciate all truths—to guide all the affairs of the Church, while he was still a subject—in the position of a subject, and not a sovereign, assuredly the Bishops of Rome, who call themselves His Vicars on earth, might well follow His example. But instead of this—instead of acting on the words of St. Peter, "Submit yourselves to every ordinance of man, to kings and to governors as sent by them"—instead of acting on the words of St. Paul, "Let every soul be subject to the higher powers, for there is no power but of God, and who resisteth the powers resisteth the ordinance of God"—instead of acting out all this, the Bishops of Rome aspired to be superior to all kings and all emperors, to have supreme and sovereign authority over all churches and all states. At the Council of Lateran, at which there were assembled 70 archbishops and 412 bishops, and more than 800 abbots and priors, it was decreed that the Pope of Rome had power to absolve subjects of their oaths of allegiance. The words of this remarkable decree are as follows:—

"If the temporal Lord, being required and admonished by the Church, shall neglect to purge his land of this heretical filthiness, let him be excommunicated; and if he prove contumacious, let notice be given to the sovereign Pontiff, in order that he may pronounce the vassals absolved from their allegiance, and give up the land to be occupied by Catholics, who, when they have exterminated the heretics, are to possess it without opposition, saving, however, the rights of the Lord paramount."

Here the power of the Pope to absolve subjects of their oaths of allegiance is distinctly asserted. I neither know nor care whether they now assert or deny this power. My present argument is, that in pre-Reformation times, in the two or three centuries before the Reformation, they asserted this power, and it was in the exercise of this power they made and unmade emperors in Germany. It was in the exercise of this power they made and unmade kings in Spain. It was in the exercise of this power they made and unmade King John of England; and in the throes and struggles of the Reformation, it was in the exercise of this audacious assumption they issued a bull against Henry VIII., absolving the people of England of their oaths of allegiance to their lawful sovereign. I read the very words of this bull against a King of England,—

"We absolve, and altogether free from the oath of allegiance, from the oath of vassalage, and from all subjection to the King, the magistrates, judges, castellians, guards, &c., and all corporations, universities, colleges, feudatories, vassals, subjects, citizens, &c. of King Henry and all the towns, lands, cities, fortresses, villages, &c. and we command them, under the penalty of excommunication, that they altogether revolt from obedience to the officers, judges, and magistrates of the said King Henry, and that they recognise them not as superiors, or obey their commands, &c."

Here is a clear and distinct assumption of a power to absolve subjects of their oaths of allegiance to their lawful sovereign, and to depose a sovereign from his legitimate throne; and yet, again, when Queen Elizabeth ascended the throne of these realms, they issued several bulls of the same character against her. Allow me to read a passage from this papal bull against the Queen of England,—

"We do declare her to be deprived of her pretended title to the kingdom of England, and of all dominion and dignity and privilege whatever. And we do by these presents for ever absolve all the nobles, subjects, and people of the realm, and all other persons who may have sworn in any matter to her, from such oath and from all such oath and from all such duty, allegiance, and obedience; and we do by these presents deprive the same Elizabeth of her pretended right to the kingdom; and we do command and interdict all and every noble, subject, or people aforesaid, that they presume not to obey her, or her monitions, mandates or laws; and whoever shall disobey this, we condemn with the sentence of anathema."

Here the same power is again asserted. Now if the popes had simply excommunicated Henry VIII., or had simply excommunicated Elizabeth, they would not have overpassed the legitimate limits of their powers as chief bishops of the Church of Rome. They could have excluded them from the communion of that Church; but when they abandoned their ecclesiastical position, and descended into the arena of earthly politics, when they tampered with the oath of allegiance, when they attempted to depose the sovereign, and to transfer the sceptre to another hand, they therein descended into the arena of earthly politics, were treading in the blood-stained steps of high treason, were unfurling the banner of rebellion, were hounding on the dogs of war and exposing the country to all the carnage, and blood, and horrors of civil war.

Such were the pretensions to supremacy and sovereignty claimed for the Papacy in those pre-Reformation times, for a return to which so many of our friends are sighing; and when, after the fall of Constantinople, men of mind and talent—men of Greek and Eastern habit of thought, hating every approach to this supremacy and sovereignty, opened the eyes of men to the arrogance and audacity of such claims—when they opened the eyes of men to the necessity for curbing and restraining these extravagancies of the Papacy—it soon resulted that all men who loved the liberty of their native land, or who loved the independence of their native sovereign, all men who loved their country, or loved its freedom, began to look for some great change—some great revolution that, as by an earthquake, would shake the whole system of the Papacy to its basis. All minds were in a state of anticipation. All minds were intensely forecasting the future. Coming events were already casting their shadows before them. The fifteenth century went down to its setting, and the sixteenth century opened to find every noble spirit looking for some reformation of the Papacy.—*Madras Observer.*

Miscellany.

—An American publication, quoted in the *New York Tribune*, thus describes the way in which Mr. Ward Beecher makes his sermons:

"When he first commenced to preach he wrote out a few of his sermons, until he had enough other writing to correct his style. Since then he has never written out a discourse in full. He has an idea all the week as to what subject he will treat on Sunday. Still, there is no definite plan in his mind until the time arrives. Usually, he does not touch pen to paper before Sunday morning and Sunday afternoon. Then he sometimes gets so many sermons under way that the one he intends to prepare is neglected until the first bell rings, whereupon he throws aside the incomplete work, and, blocking out a discourse, he hastens to the pulpit. Generally, he writes what would make a quarter of a sermon, embracing the leading points to be presented.

"In preparing a sermon he first 'blocks it out,' and lays the foundation with a part of the framework. At the proper places he cuts windows, through which the audience may see the beauties of the Gospel. The windows are designated by the letters 'Ill.' inclosed in a line thus (Ill.) showing that an illustration is to come in at that particular point. None of the illustrations are ever written out beforehand or with the sermon, but they are given as they occur at the time when they are needed. Often, when in the pulpit, he finds the windows in the wrong place.

"He always has a variety of new sermons on hand, to be used on special occasions. He said that in old times the housewife kept a batch of dough in the pantry, and when bread was required all she had to do was to go to the tray and cut off enough for baking. So it is with his sermons. He never preaches the same one twice, though he frequently uses the same text, but it is always in a different manner. In reply to the question as to whether he selected his text first, or the subject, applying such a text as would suit, he said that a text may be compared to a gate opening into the Lord's garden; many ministers, instead of unlatching the gate and leading their hearers in to pluck the fruit and flowers, content themselves by getting upon it and swinging to and fro."

—*Christian Work*: "God is truly doing great things in Turkey, for which we have reason to be glad. His blessings have been abundantly showered down upon the mission conducted by

our American brethren. Everywhere the rapidity of the change going on, under the influence of the Holy Spirit, surprises and startles even the missionaries. We hope that in this great and successful mission field, no attempt will be made to encourage divisive courses. There can be no pretence, except on the part of extreme ritualists, who are only a wing of the army of antichristian Rome, for interfering with those whose labours have been followed with much blessing."

"It is gratifying to learn from the American journals that a great work of revival is now going on in different parts. In one week there were reports of above 9,000 accessions and conversions. The Rev. E. P. Hammond, well known in this country, has, among others, been labouring with great acceptability. On a single occasion 150 were deeply affected by his ministrations. There seems to be a return of that gracious influence which was felt before the war, and there is much reason to rejoice in such event. It is to be hoped and earnestly prayed for that our churches in Britain may also receive a portion of the blessing."

"As to the public services in Madrid. These continue to be crowded; to secure a seat it is necessary to come to the place of worship half an hour before the service commences. Many are thankful to find even standing room, and in a position where they can only hear but not see the preacher—to remain on foot for an hour and a quarter, the time of the duration of the service. A morning week-day service has been commenced, and the attendance is fair, a large proportion of the audience being females; and we know that the preaching of the word is being blessed. It is something more than mere curiosity or the love of novelty that brings men and women to these services—we see the same faces again and again on each succeeding Sabbath. 'If you want to find my husband on a Sunday,' remarked a Spanish lady, a Roman Catholic, to a friend, 'look for him in the Protestant chapel, you will be sure to find him there'; while the testimony of the husband himself is, 'I would not be absent from the services on any account.'"

"A Young Men's Bible-class has been commenced, and promises to be a success. Seven attended on the first morning; they were requested to write something of what they had heard, and on the following Sunday seven papers were handed in. In another part of the city a Christian Englishman has Sunday and week-day meetings, which are held in his own house; at the last one twenty-three persons attended, most of them artisans, who came straight from their work to hear the word. It was a sight to see, and thank God for."

"From Sebenico our evangelist removed to Spalatro, the most cultivated and refined city perhaps in Dalmatia. Of this visit and the prospects for evangelisation there, the evangelist writes as follows:—'For a month I have been residing at Spalatro, and living in the old palace of the Roman Emperor Diocletian, the fierce persecutor of the early Christians. Here still exists the horrible tower where thousands of those who had the courage to profess openly and boldly the despised name of Christ Jesus were murdered. How wonderful are the ways of God! The truth, so persecuted then, triumphed over every obstacle. But as time went on, the same heavenly truth was darkened and corrupted by the perfidy and ambition of men, and the shades of ignorance and superstition deepened into night, not only over Dalmatia but over the whole world.'"

"In the good providence of God, I am now in the city of Spalatro, to preach eternal life in the holy name of Jesus Christ! Although I have found the field full of obstacles, yet trusting in our Omnipotent Lord, I hope I may become the instrument of leading some back to the truth. During this month I visited some hundred people, and altogether I found them accessible to the voice of the Gospel. Of course, in opening this evangelisation in a totally new field, I have not yet been able to speak with that clearness and plainness which I could desire, simply because we must be prudent in the beginning. Besides the priests of Sebenico had already reported me to their colleagues of Spalatro, and you can readily imagine what their reports were and in what colours they represented me. But notwithstanding this, I have reason to glorify the Lord for the results of Gospel preaching in Spalatro."

—The Duke of Argyll's *Princetown Man*: "There are many forms of Priestcraft. The same arts, and the same delusions have been practised in many

causes. Sometimes, though perhaps not so often as is popularly supposed, men have been warned off particular branches of physical inquiry, in the supposed interests of Religion. But constantly and habitually, men are now warned from many branches of inquiry, both physical and psychological, in the interests—real enough—of the Positive Philosophy! 'Whatever,' says Mr. Lowes, 'is inaccessible to reason, should be strictly interdicted to research.' Here we have the true ring of the old sacerdotal interdicts. Who is to define beforehand what is and what is not, 'inaccessible to reason?' Are we to take such a definition on trust from the priests of this new philosophy? They tell us that all proofs of Mind in the order of the universe, all evidences of purpose, all conceptions of plan or of design, in the history of Creation, are the mere product of special 'infirmities' of the human intellect. In opposition to these attempts—come from what quarter they may—to limit arbitrarily the boundaries of knowledge, let us maintain the principle that we never can certainly know what is 'inaccessible to reason' until the way of access has been tried. In the highest interests of truth, we must resist any and every interdict against research. The strong presumption is that every philosophy which assumes to issue such an interdict, must have reason to fear inquiry."

—*Missionary Herald*: "Mr. Chapin wrote from Tungchow, October 27, with reference to the prevalent impression as to 'the supposed readiness of the Chinese to embrace the Gospel': 'This impression has arisen in part from the rapid increase of professed converts at certain points. Yet I feel that it ought to be made known to you at home, that in most such cases, not in all, this is owing to the fact that some missionaries baptize all who apply for baptism, unless they know of something to their discredit. The result is, that a crowd of needy people, wanting employment as teachers, preachers, colporters, and servants, or who wish foreign protection or help in some way, rush into the church. There have been places where the work has developed itself rapidly and yet seemed to be genuine, and I rejoice in such manifestations of the sovereign grace of God. But as a rule, the Chinese are not waiting to receive the gospel, or easily impressed by it.'"

"Chinese prejudices are still intensely strong, and their contempt for foreigners and a foreign faith seems nearly as strong as ever. Influences are at work which will gradually abate them, but we cannot hope for a sudden change. In no part of the kingdom of Satan are the defences stronger than here; and except by the miraculous power of God, they cannot be easily taken. I do not write in any feeling of discouragement. I have stronger faith than ever that God will 'establish the work of our hands upon us,' and even soon give us to rejoice over an ingathering of precious souls. But I would not have missionaries come out with over-wrought expectations of the future immediately before them. Far better let them come realizing, so far as may be, all the difficulties, and strengthened in the grace of God to meet them."

"Mr. Blodget, of Peking, reports statements made there at the monthly concert in September, by Dr. Gould, from Swatow, in the province of Canton, where, for some years, the labors of missionaries of different societies have been blessed to the gathering of more than 300 Chinese into their churches. Among other things he says: 'Boat-loads of women, of advanced years, some of them able to read, have come in from country towns, bringing food for their own use with them, and desiring to be instructed in the gospel. They take up their residence for the time, in the mission compound. They appear sincere and earnest, and numbers of them have been baptized.'"

"These women belong to the Buddhist religion, and abstain from animal food. They form themselves into a little society, or sect, as is very common among both men and women in all parts of China. What is rather singular is the fact, that the leader of their sect, some years since, when dying, told her followers they were to receive teachers from the western lands, and enjoined upon them to listen to their instructions. The present interest among these women seems to be in no small measure due to this prediction."

—*Calcutta Chr. Intelligencer*: Notes of a Tour in China: "There is a large body of Missionaries at Shanghai. It is a matter of great regret that at present the Church Missionary Society is un-

represented at that important centre. But there are worthy men in connection with the American Episcopal Church, the Scotch Presbyterian, American Presbyterian, Independent and Baptist Mission Societies. Now, the bare mention of some of these names make some people shrug their shoulders, and they are ready to cry 'O my soul, enter not thou into their counsels!' Probably not many of the readers of the *Christian Intelligencer* are subject to this tremour. If any are, we feel for them, but cannot sympathise with them. The time was, long, long years ago, we don't care to confess it, when we could sympathise with them. The time was, when we could afford a kinder glance for a Romanist than for a Dissenter. That time, thank God! has long passed away. Mind you, we love our Church and appreciate her peerless advantages no less than we did then. We don't like dissent *per se*; but we have long since come to value the holy and the good in other communions than our own. Their order may not please us, their modes of worship may not greatly edify us; but so long as we trace—and trace we do—the image of Christ and the work of the Spirit in multitudes of their adherents, we will wish them 'God speed,' and own them as brethren beloved in the Lord.

"Good Bishop Alford, we suppose, reasoned thus, at any rate he acted as if he did. At Shanghai, and indeed every Mission centre, after looking after the interests of our own Mission, he diligently inspected and enquired after the work of other Societies. He also invited the representatives of every Mission to meet him for counsel and prayer. Very pleasant were those gatherings. Right gladly did Missionaries of every name welcome the opportunity. His lordship merged the bishop in the sympathising Christian friend. Yet episcopal honours were conceded to him; yes, the sturdy Presbyterian, the rigid Non-conformist, and the unyielding Baptist, seemed to vie with each other in their respect for the man of God who had come among them. He gave up nothing, he asked them to give up nothing; he took them as assessors in the great work in which he and they were engaged. He asked their advice where he doubted, and offered them help where he could help. We will not deny that, as we sat in our quiet corner eying the scene again and again the thought struck us—how invaluable is episcopacy when worked on truly Catholic principles! There is no doubt that a Bishop with a good head and a large heart exercises a potent influence for good over multitudes of persons who would stoutly repudiate the name of Episcopalian—especially is this the case in the Mission field. When a really Catholic Bishop bears the cross, Christians of every name look up to him as their natural head."

"The American Episcopal Mission is very strong at Shanghai. Its ecclesiastical constitution is complete. There is a very worthy Bishop and four or five earnest-minded Presbyters. It had never been our privilege to meet the clergy of that Church before. It was, therefore, very refreshing to hold a united service in their Church as we did. The Bishops and Presbyters of both Churches took part in the service. It sounded somewhat novel to hear the prayers read in an unmistakable Yankee twang; but they were the same good old prayers as we had listened to from our infancy; the alterations which have been made are trifling and few. The same noble liturgy thus forms an indissoluble tie between the two Churches. The mother retains all the marks of venerable age, the daughter has here and there modified those antique features, and so wears a more modern bloom. Nothing could be more complete than the sympathy in tone and sentiment between the clergy of both Churches in China."

"Leaving Shanghai we bent our steps towards Ningpo. This is another of the Free Ports. In a commercial sense its pristine glory is waning; but it is a very flourishing Mission centre. The Church Missionary Society has a most interesting Mission there. It cannot, indeed, boast a large number of converts, but there is an aspect of reality and genuineness about the work which affords encouragement and hope. It is impossible to be present at the worship of those people without feeling that some of them at least are worshipping 'in spirit and in truth.' Conversation with several, especially with the catechists and teachers, confirmed this impression. Here and there you meet with a peculiarly fervent and earnest character. One Chinese woman was pointed out to us, who had been the means of

bringing twenty other women to the knowledge of Christ. We saw an old man whose devotion to the Saviour found expression in rather a curious way. He had long been seeking in vain for peace, at length he heard of the Saviour and embraced Him. Having found peace through the blood of the cross, his love to the Crucified One led him to desire a mark of allegiance in his body as well as in his soul. He actually branded himself with the sign of the cross. There was no vain display in this, for he kept the matter a secret. When the thing was accidentally made known, he said, he did it that he might be enabled for ever to remember whose he was and whom he was bound to serve. The act we may question, the motive we must approve.

"Ningpo has more than once been the scene of bloody strife. It was lost and regained several times during the late rebellion. The last time the rebels got possession, the Church Missionary Society's Mission-house was visited by them. Some of the common soldiers were inclined to treat the Missionaries roughly, but one or two of their officers coming up rescued them, and assured them that under their rule they had nothing to fear. So it proved; those good men continued their work in the city for weeks unmolested. At length a combined European and Imperial force appeared before the city. Before the bombardment commenced, the English commodore sent to advise the Missionaries to retire. They did so; but the rebels would not allow the Native Christians to quit the city. Happily none of them were injured during the six hours' shelling which followed. Some of them, however, had hairbreadth escapes. A poor old catechist and his wife had established themselves in the Mission-house as the safest spot. The good old man was on his knees praying, when a ten-pounder shot passed clean through the walls of the house, and only just cleared his head. The catechist thought it high time to withdraw; but where was he to go? He fell back on the wisdom of his wife; the old lady suggested that they should both take refuge in a huge water-jar and cover themselves up. They did so, and were preserved; not however by the jar, for, had a shot come that way, it would have been a bad case for both them and it. The hole left by the cannon ball in the wall is still preserved as a memento of past deliverance. A very curious and far more serious memento of the great struggle occurred very shortly before we reached Ningpo. An unexploded shell had fallen into a tank and there remained for seven years. One day several young men fished it out, and one of them unwittingly threw it up. Alas, it no sooner reached the earth, than it exploded and killed and maimed several persons who were standing around."

—*Church Missionary Intelligencer*: "That amongst our Christians there are more poor than rich, more uneducated than educated, is a fact, and so it ought to be (Luke x. 21), and always was so (1 Cor. i. 26, 27). But for all that, the rich and educated are not excluded; nor are, indeed, our operations exclusively directed towards the lower classes. For the higher classes there are our English schools and colleges. To them lectures on Christian subjects are delivered all the year round by Missionaries of all denominations, and in diverse places. For them we have even special Missionaries appointed, whose work it is to visit them in their houses, and to receive visits from them in theirs. Thus it is a fact that there is more Gospel knowledge diffused among them than amongst the uneducated. Nor do indeed our congregations in Calcutta consist exclusively of poor and uneducated people. Go where you will, and you will find amongst them very respectable people, and educated men, too, and not such only as have been converted as students, and have grown up to manhood, and now hold most respectable positions in life so that we need in no wise be ashamed of them; but there are also those who had a status in society before they became Christians—gentlemen of the highest stamp of education, and of wealth too. You need merely drive up to Cornwallis Square, and walk into Christ Church, and you will see a number of them together—ladies and gentlemen. Among them you will find Mr. Gobin Chunder Dutt. What Englishman, who has had to do with the treasury at Calcutta, does not know his name? There he held for many years a high appointment of 8000l. a year; a thorough English scholar, and so versed in English literature as indeed but a few Englishmen are; a regular author, who for many

years, before he was a Christian, used to write those fine articles in the *Calcutta Review*, and, at the time, in the *Denares Magazine*; a man who counted everything loss for Christ. There are his two brothers, and two cousins of his, who, with their families, were baptized; all men more or less, like unto him. When the first of them, the younger of the three brothers, Mr. Geerish Chunder Dutt, was baptized, a Hindu paper, *The Ryots' Friend* had the following article written by a non-Christian gentleman:—"When such a man, at such an age of life, and under such circumstances, voluntarily abandons the religion of his forefathers, a suspicion of the unsoundness of that religion cannot but pass, at least for a moment, through the minds of even the least suspecting, and a large number of such respectable and disinterested instances of deserted Hinduism cannot fail to confirm the suspicion, and shake to its very foundations the baneful supremacy which the Brahmin has held for ages over the minds of a hundred and fifty millions of the human race. 'If we are not yet convinced,' the editor goes on to say, 'of the Divine origin of Christianity, we are quite convinced of its efficacy in promoting the well-being of society, and we shall not, therefore, at all regret if such a religion should supplant the present religion of the Hindu—a religion than which we consider even Mohammedanism to be more rational and less hurtful.'"

TELEGRAPHIC NEWS.

London, May 6th.—In the House of Commons last night the Bill for disqualifying the Mayor of Cork from holding office was read a first time after a long debate. Mr. Disraeli made an animated attack on Government, but Mr. Hardy and other Conservatives supported the measure.—Frequent robberies of arms are again taking place in Cork.—Earl Granville yesterday received a numerous deputation complaining of the Government of the Straits Settlements. Earl Granville defended Government, and furnished the deputation with explanations.—Chief Justice Lefroy is dead.—It is announced from Spain that the Cortes have voted the Articles of the Constitution which relate to religious liberty by a large majority.

7th.—Mr. Grant Duff, in reply to the enquiries of Sir Stafford Northcote, stated in the House of Commons last night that the Viceroy of India was by law entirely subject to the Secretary of State and Council in matters of expenditure. It was not, however, the practice to exercise a vexatious control over the Viceroy, who constantly acted upon the tacit assumption that his actions would be approved in correspondence (sic).—Referring to the rejection of the schemes for the retirement of senior officers, Mr. Grant Duff said that the Duke of Argyll considered the present increase in the number was only temporary, because a great proportion of those who were described as unemployed officers were only so in the sense of holding no staff appointment. The Duke, moreover, opposed the schemes on financial grounds as impolitic and against the public interest, but he would encourage early retirement.—Clause 39 of the Irish Church Bill has been adopted after two days' debate by a large majority.

8th.—The Government of India Bill has passed Committee.—In the House of Lords last night, Lords Cairns and Cairnarron attacked Mr. Bright's recent speech on the Irish Land Question. In reply Earl Granville explained that Mr. Bright had merely expressed his own personal views on the subject.—The Irish Church Bill has passed the Committee of the House of Commons.—The appointments of the Hon. L. H. Bayley and Francis Lloyd, Esq., to be Judges of the High Court, Bombay, have been gazetted.—The Sultan has made a speech in the Grand Council in support of the extension of roads and railways; and advocating administrative and judicial reforms.—The Italian Ministry has resigned, and General Menabrea has again been entrusted with the formation of a new Cabinet.—The Prince of Wales has attended a Grand Review in Paris accompanied by the Emperor.—Telegrams from Madrid state that in a recent sitting of the Cortes the Government declared they were not unmindful of the importance of a cession of Gibraltar to Spain, but that before negotiations were opened, it was necessary that Spain should be strongly constituted and rank among the Great Powers of Europe.—An attempt has been made in Portugal to foment a military revolt, but it proved unsuccessful.—

The Homeward Bombay mail of the 24th ultimo reached Suez on the 7th inst.

12th.—In the House of Commons last night, Mr. Maguire read a letter from the Mayor of Cork tendering the resignation of his office.—Mr. Gladstone thereupon announced that he would not proceed with his Bill for disqualifying the Mayor.—Mr. Guest has been elected for Youghal.—The Pacific Rail road has been completed.—The steamer *Ellora*, with the outward Indian Mails of the 30th, left Suez for Bombay at noon on the 9th (6 hours before contract time).

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